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The Orthodox Herald

Celebrating our 42nd year

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AN ARMY OF ANGELS

How much attention do you pay to angels? Do you even believe they exist? We are inclined these days to think of angels as pious fiction, a product of religious imagination. Art has, by its portrayal of sweet pink and white diaphanous looking creatures, done much to sustain this mistaken opinion.

Angels are referred to in the Bible more than 300 times and, in each case, they are sent by God to perform a service. No way do they resemble the artistic image of ethereal creatures.

Orthodox seem to have lost their interest in angels lately. Most children and adults of years ago recited a prayer to their guardian angel every night. This prayer nowadays is hard to find in the new prayer books.

It was in the 4th century that the Church set aside the November 8/21 as the month when Archangel Michael and the Angelic Hosts should be commemorated. They chose this month because it was the ninth month of the year (at that time the New Year started in March) and it corresponded to the nine choirs of angels.

The most widely recognized angel is Michael the Archangel closely followed by Gabriel, who is the messenger of God. It is Michael who leads the army of angels in battle against the forces of evil and Satan. He is depicted on icons as a warrior with a spear thrust into the dragon, indicating the triumph of good over evil.

Gabriel, on the other hand, is the angel who was given the task of inviting the young girl, Mary, to become the mother of the Messiah. It was also Gabriel who identified himself to Zachariah and announced the birth of St. John the Baptist.

The Church teaches us that according to the Bible there are various ranks of angels in terms of authority and glory just as there is an army of a nation. We know that Michael is an archangel, and we have Biblical grounds for believing that Lucifer was, before his fall, an ar-

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What am I thankful for this year?
What blessings come to mind?
I have so much to thank God for,
I don't know where to start.

SUNDAY IS GONE

Whatever happened to Sunday?

You remember the traditional Sunday, where everyone got up a little later than usual, dressed a lot better than usual, ate a better breakfast than usual, and then hurried off to church when they heard the first bell ring?

And those Sunday dinners? By the time others got home from church things would be ready. The company or relatives invited for the occasion shared the holupki and chicken soup and whatever else was in season. Then everyone talked, napped and went for a stroll before going to Sunday vespers.

But that life has gone the way of the fountain pen (Have you tried to buy a bottle of ink lately?) and the ten-cent loaf of sliced bread. Now, if people go to church, they dress in their everyday clothes. They stop on the way home from church at a restaurant, then go shopping at a mall for the "Sunday only" bargains. TV ball games fill up the afternoon, and there are plenty of shows to fill the evening hours. Most parishes have given up trying to coax people to attend Sunday evening vespers and have eliminated them.

This describes many who still go to church on Sundays, but an increasing number of people don't bother. They'd rather go to the flea markets usually held in old drive-in movie lots or watch the TV even if they do not like what is on the schedule.

What's to be done about this trend away from "keeping the Sabbath holy," a law which is given us in Exodus 20:8-10? The choice of keeping Sunday the day holy is not a choice given us. We have only to read Isaiah 58:13-14, Ezekial 20:12 and Hebrews 3:18-4:11 and consider the teaching of the church which tells us

Continued on Page 42, Col. 1

I DIDN'T KNOW (1)

For hundreds of years the Lemko people, also called Halichane, have suffered persecution in their native homeland: Galicia (Poland).

Even though the country of Poland in which they lived was removed from the map of Europe as a sovereign nation in 1795, the Lemkos continued to be downtrodden because Austria-Hungary, which took over as sovereign, permitted the local Polish gentry and the Catholic Church to continue to suppress the Lemko people and the Eastern Churches.

The Orthodox Church and the Eastern Catholic Church, both churches of the Galician people, were poorly tolerated by the Polish Roman Catholc authorities. The Orthodox Church was outlawed entirely and the properties were confiscated.

Many people from this area emigrated to the United States in the late 19th century, establishing the first Greek Catholic Church in 1885 in Shenandoah, Pa. It was an impressive building which was subsequently put on the list of historic monuments. Unfortunately, it burned to the ground over ten years ago. With this a magnificent classical Eastern Church structure, built by the "sweat and tears" of the early immigrants, vanished. The first priest to come from Galicia to work with the immigrants was Fr. Ivan Volansky. He had to endure many hardships as did Fr. Alexis Toth of whom we have been writing this past year.

Why did people leave Galicia in such great numbers? Between 1870 and 1910 the population of Carpatho-Russians in Galicia increased over 50%. This population explosion created a food shortage because there was too little arable land. Famine and poverty were always camped on their doorsteps. They were basically in servitude and trying to survive was foremost. If they were forced to borrow money, they were forced to pay excessive interest rates. They could seldom repay the debt, at best they paid

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CHRONOLOGY

November 1993

DIED: **Fr. John Havriliak** (retired) in Spring Valley, NY
Matushka **Frances Helen Ball,** widow of Fr. John Ball, in Tucson, AZ.
Fr. George M. Benigsen (retired) in Calistoga, CA.

IT'S TIME to order your Christmas gift subscription to **The Orthodox Herald.** For $5 you'll "give all year." See blank on last page for cost and address. If you wish, we'll acknowledge your gifts.

THE TWO ROMANIAN AMERICAN DIOCESES have established full, ecclesial relations after a break in 1952. The dioceses, one headed by Bishop Nathaniel the other by Archbishop Victorin, will remain separate but priests may now concelebrate.

THE BICENTENNIAL OF THE ORTHODOX CHURCH IN AMERICA will close on September 24, 1994 with special services and events in Washington, DC.

ADD TO THE LIST of Orthodox Women's Groups — The Orthodox Christian Women of Michigan. They hold lectures each month and have an 8-point list of purposes. For info call Dr. Jane deVyver at 1-313-699-0870.

IT TOOK 35 years for a tea set to return to St. Mary's Parish in Elkhorn, WV. The parish gave it to Fr. John Gratson on his 10th anniversary in 1928. It was passed down in the family. Repaired and replated it was returned by Andrew and Betty Jane Krupey, his grandchildren, of Warren, OH.

CONCERN FOR THEIR TEENS has prompted four Orthodox Churches of greater Harrisburg to sponsor a talk on chastity by Molly Kelley on Nov. 21 at 7 p.m. at Central Dauphin High School on Lower Paxton Township. Call 1-717-652-1825.

THERE ARE STRAINED RELATIONS between Ecumenical Patriarch Bartholomew I of Constantinople and Patriarch Diodoros of Jerusalem. Diodoros feels that Bartholomew is exceeding his authority and position as "First among equals."

IN 1995, The Antiochian Orthodox Church will celebrate its 100th year in America.

PUT ON YOUR CALENDAR: A course at Auburn Theological Seminary in New York from January 3-14, 1994. Call (212) 662-4315. The Liturgical Institute of Music and Pastoral Care to be held at St. Vladimir's Seminary in Crestwood, NY from June 19-24, 1994. Call (914) 961-8313.

ANTIOCH is now called Antakya, Turkey. There are now three Christian churches in this city which serve less than 2,000 people from a population of 150,000. Most of the population is Muslim. The Orthodox Church is reached by going through an iron gateway, which is locked and unlocked by a Turkish sentry. The church is distinguished by a magnificent iconastas which was donated by the Russian Orthodox Church in the 19th century. Acts 11:26 says the following about Antioch: "It was in Antioch that the disciples were first called Christians." Some early Christians born in Antioch are St. Luke, St. Ignatu Ignatius, St. John Chrysostom and Simon the Stylite. The gospel of St. Matthew was written here.

THE U.S. DEPT. OF AGRICULTURE, through the International Orthodox Christian Charities (phone 410-243-9820), will distribute food commodities worth more than $15 million as humanitarian assistance to Russia.

IN SERBIA the Patriarch and Synod of Bishps have taken a stand against "ethnic cleansing." The Church is presently giving aid and comfort to all people in the country who are in need, regardless of their religious or non-religious affiliation.

THIRTY-THREE YEARS AGO on May 21 a statue depicting the heroic figure of a man beating his sword into a plowshare was unveiled outside the headquarters of the United Nations in New York. Russian sculptor Ergeniy Vuchetich was inspired by the vision of Isaiah 2:4. The gift to the United Nations was made by the then Soviet Union (Russia).

HELP FOR NURSES caring for children is much needed in Romania. The upgrading of nurses' education, printing of a nursing journal, and updating of methods are being attempted. Funds and help from American-Romanian nurses are needed. Contact: Help the Children, Inc., Carol Stevens, 18405 W. Nine Mile Rd., Southfield, MI 48075.

GRANDPARENTS ARE BEING RECYCLED as parents to their children's children. According to the 1990 Census Bureau figures, nearly 1 million grandparents are raising grandchildren by themselves and another 1.5 million grandparents have opened their homes to grandchildren and a son or daughter as well.

THREE NEW SAINTS will be added to the calendar by the Russian Orthodox Church abroad. On January 17/30, 1994: St. Innocent (March 18/31), and St. Nicholas of Japan (Jan. 21/Feb. 3); on June 19/July 2: St. John of Shangai (June 19/July 2).

A 1994 CHURCH CALENDAR AND TYPICON in the English language, using the Julian (old) calendar, is available for $15 from St. John of Kronstadt Press, Rt. 1, Box 205, Liberty, TN 37095.

LIFE'S JOURNEY

Our life is not static. It moves along changing constantly. This is also true in our spiritual life. Most people hope that it is moving toward greater growth as the life span is nearing its end. More decisive actions are taken which point toward the goal of getting closer to God and His Kingdom. Thought is given to various stages in our lives and what was viewed as being best at the time.

Like the headlight of a train moving swiftly through the night, our later years throw light on the turns and landscapes that lie ahead, preparing us for each stage of life.

We cannot understand any stage or season of our life unless we meditate or think on all of them. Spring, summer, fall and winter of our lives stand in contrast one to another and yet in continuity. Through each of them we learned something of what it means to trust God, to love ourselves and others. We have learned that what is planted in one of these stages or seasons may not bear fruit until another and what may have died in one of the stages or seasons may emerge as the beauty of the next.

Having lived through all of the seasons, older people have a unique sense of the entire life cycle whether of their own or of others like the Church. This view which throws light must be cherished by the Church, otherwise it is throwing away an invaluable asset. Older people must not be discouraged by the lack of understanding but must continue with giving greater emphasis to their spiritual life as the world gives them more time for this in the winter of their lives.

To worry about tomorrow is to be uphappy today.

CHUCKLE

Two hunters were lost in the forest.

"Now, we must remain calm," said the first hunter.

The second hunter agreed. "You're right. I read that if lost, you should shoot three times in the air and someone will come to rescue you." So they did this and nothing happened.

They did it again, and still no help came. They repeated their shots several times without results. Finally, the first hunter said, "What are we going to do now?"

The second hunter replied: "I don't know. We're almost out of arrows."

ENTRANCE INTO THE TEMPLE

We are taught in Church School that the teachings of the Orthodox Church are based on Holy Scripture and Holy Tradition. There is much in the Church which has no reference in the Bible. This doesn't make the teachings less true. Everything that occurred in the centuries covered by the Bible was not included in it. We are especially aware of this as far as the lives of the parents of Jesus are concerned. Does this make anything we find about them in other sources untrue?

This month we have such a happening. On Nov. 21/Dec. 4 we commemorate the Entry of the Virgin Mary into the Temple. We cannot find this in the Bible, but the story is clearly told in the "gospel of Mary" and in the "Protoevangelion," both are apocryphal writings which are included in books often titled **The Lost Books of the Bible.**

The parents of Mary, Joachim and Anna take their daughter, Mary, to the Temple. They are accompanied by virgins carrying candles. They are greeted at the door by Zacharias, the high priest. She lived in this prayerful atmosphere from the age of 3 to 12. This was important for God was preparing for Himself a holy dwelling place. In the various hymns of the Church Mary's unique role in the history of salvation is brought forth. In these we are made aware that Mary was chosen by God to be His hallowed Tabernacle that would contain Christ the Word. This is the first step in God's plan of His Son entering the world.

ALASKA FUND

Two hundred years ago Orthodoxy was introduced into Alaska. Because of the scattered villages, the small number of inhabitants in each, and the lack of communication the Church has had a difficult time growing. Our government's policy toward the "native" population has not helped. However, **The Orthodox Herald** has been going to Alaska for over a fifth (40 years) of its history by concern of many who live in the "lower forty-eight." This month the following are showing their concern: Ethel Watlock, Bro. Daniel Lizotte, Mary Kolotila, Nina Karwatt, Ann Worobey, Dr. and Mrs. Gennady Platoff, Anna Smerechnak, Mary Petras, Martha Handerahan, Mary Adam, M. Oseniak, Anonymous, Mr. and Mrs. T. Kovalenko, Helen Wartonick, V. Rev. Peter Protza, Carolyn Herman in memory of her dad, John Hutchko and Helen Nowosadko in memory of her sister Pearl (Paraskewa) Chura Waytuk, Anon (4).

REVERENCE IN CHURCH

When we are in church, we should show our inner-reverence for God by our outward actions. We kneel or stand in prayer upon entering the Church, and in this way we speak to God whose Church it is, and listen to Him speak to us.

We do not visit with one another before the service and absolutely not while the service is going on. Whispering, unless necessary, is out of place during the Church service. It is disrespectful to God, and inconsiderate toward other people.

Sometimes when many people are accepting communion there is a long wait. This time should be spent in prayer and meditation, not in gazing at other people or whispering. It is a precious time whether we have received communion or not. Our Lord is present in the sacrament. It is a holy time when the priest is on the amvon with the chalice. We should use this time prayerfully and well.

We are not to be gloomy in Church, but we are to be reverent. Flippancy is out of place in God's House. Our manners in Church and our attitude should reflect our respect and love for Almighty God.

Patience is the ability to count down when you feel like blasting off.

•I Didn't Know

the interest. Their housing consisted of a one-room house with a thatched roof. In cold weather, humans and animals shared the room.

To escape this intolerable situation, over a half million Lemkos came to Canada and the United States up to 1910. Unfortunately, over 85% of them were illiterate because public education had been closed to them. Most were between 14 and 24, single, unskilled, penniless and at that time there were no government welfare programs to help them. If they had relatives in these countries, they could not give much help, as they had trouble feeding their own growing families. Their solution to the loneliness, alienation and need they faced was to form brotherhoods which evolved into fraternal, ethnic lodges. They then built churches and searched many sources for help to get priests from their homeland to sustain them spiritually and to baptize, marry and bury them.

THIS AND THAT

In an era when there seems to be no prevailing morality, it's hard enough for parents to hang onto their own values, much less impart them to their children. It is the hardest challenge of parenthood.

"After praying with an Orthodox sister one day, I said my "Amen" and then watched her make the sign of the cross with such depth of feeling that I had had a powerful urge to make the sign myself. I resisted — for fear someone might consider it a betrayal of my Baptist tradition. How foolish I felt when I later discovered that believers since the very beginning and through the centuries have made the sign of the cross, signifying that they had been crucified with Christ." This statement is taken from the book **The Body** by Chuck Colson. Do you make the sign of the cross when in public or are you ashamed?

In the year 451, the Patriarchate of Jerusalem was granted its independent status and ranked fourth after the Churches in Constantinople, Alexandria and Antioch. At the present time Patriarch Diodorus is at the head of this Church, which has jurisdiction over 250,000 Arab believers who attend services held in Greek and Arabic. One of its obligations is to oversee the care of the Holy Places. It runs 37 elementary and secondary schools mainly in Jordan, Acco, Nazareth and in 3 exarchates: Athens, Cyprus and Istanbul.

The word Jurassic can be found on book covers, in movies and videos, on T-shirts, etc. What is it? It is a period in the history of the earth when many dinosaurs "first appeared" and many wandered around the earth according to scientists. Scientists divide past time into eons, eras, periods and epochs. This division is of interest because in the early translations of prayer books into English many prayers ended with "...now and ever and unto eons of eons." At the present time this is translated" ... now and ever and uno ages of ages." The early translators were more accurate. Eons means an extremely long, indefinite period of time while ages means an interval of geological time. The word eons was also translated as forever and ever in some books. "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ________ of ________. Amen."

PRESS FUND

We appreciate the notes and letters we get which help us keep our spirits up and our resolve to keep publishing. We also appreciate the monetary gifts which are sent in to help us to keep publishing. The cost of publishing the many aspects of publishing are rising. The cost of postage has put many publications out of business or forced them to combine issues. With your help and by your comments we know that you like receiving an issue every month; one whose contents is keyed to the events, Holy Days, etc. of the month. You are helping us achieve this goal. Spasebo! Helen Cudlic, Mary Kochmarick, Andrew Popovchak, Monya Bock, Mary Kolotila, Pauline Dorosh, Ann Worobey, Dr. Gennady and Donya Platoff, Martha Handerahan, V. Rev. Peter Pritza, Helen Wartonick, Helen Wichart, Anonymous (6), Helen Costa, Irene Allen, Anna Smerechnak, Olga Disko, Walter and Vera Fairchok, Ethel Watlock, Mary Petras, Peter Shakula. Stephanie Chmel in memory of her husband Andrew. Mary Pavluchuk in memory of her husband Joseph who died on April 25, 1993, also her parents Fedor and Anna Pochinok, her brothers John and Michael and her brother-in-law John Boga. George Fritch in memory of departed family members. In memory of Rt. Rev. Nicholas Senofsky who died 26 years ago August 19. Carolyn Herman in memory of her father John Hutchko. Helen Cudlic in memory of her husband and daughter. Mary Oyler in memory of her sister Pauline Hydak. George and Dolly Manzuk in memory of his father George who was a cantor for many years and her father Frank Matich. Mary Guman in memory of her husband Michael and her brother John Priblo. In happiness for the marriage of Rt. Rev. George Nicholas Senofsky's granddaughter Alexandra to Roger Pena on Sept. 4 (Mnohaya Leta). In happiness for birthdays of the son and granddaughter of Helen Cudlic.

NATIVITY FAST

We have a pillow cover with these words embroidered on it: "Give me patience Lord starting right now."

In some ways this is the position the Nativity Fast or Advent finds itself. We want to have the joy of Christmas but we want it right now. Instead of a preparation time to greet the new-born King on Christmas we have all the celebrations before the Holy Babe is born. We feast and party and giftbuy and prepare. We are so busy doing all this we don't have time to pray fast and meditate on the meaning of the Birth of the Saviour.

Few are aware that the Nativity on Dec. 25/Jan. 7 is preceded by a 40-day fast, which begins on Nov. 15/28. This fast was put on the agenda of the council meeting in Constantinople in 1166 because many local churches were observing various weeks of prayer and a fasting in preparation for the Nativity. The Council after much deliberation fixed the dates of the Lent.

The Lent has not developed liturgically. It is rarely mentioned in the regular liturgies. The emphasis is strongest at the Matin Service, which is becoming a forgotten service in the present day Orthodox Church. The refrain "Christ is Born, glorify Him..." is sung on the Holy Day of the Presentation of Our Lord on Nov. 21/Dec. 4 and on St. Nicholas Day on Dec. 6/19. Other references are made throughout the 40 days.

Many families and parishes have brought added emphasis to this period by keeping and making advent wreaths or opening advent calendars. Others have started a Jesse Tree or the making and hanging of Chrismons. Still others read and study the Biblical Readings from the Service of the Hours and the Divine Liturgy on the Nativity.

TIMELINESS

There is, in all people, a deep longing to be understood. In those who are members of the Church, the assurance that they are understood must come before they can fully accept the message which the Church brings to them.

The task that lies before the Orthodox Church in every age is to accumulate a great store of impressions about the conditions and situations that shape people's lives, and then to select those facets of the Gospel and Traditions which reach into their souls and make them give them more prominence. The Christian Gospel and Traditions are extensive. As human experience changes, people are more receptive to first one aspect and then another of the whole body of teachings. It is unchanging, but in its breadth people find specific messages that interpret their life at a particular time.

People also change the ways in which they think about themselves and the world in which they live. To continue to interest her members and arouse active interest in her members, the Church must also express the eternal Gospel and Teachings in terms of what people think about themselves and their world. This happy expression can only come through constant effort and study. This is necessary to keep the Church and especially its individual parishes viable as they are "there for" its members.



EDITORS' NOTES

We have met many of our readers these past few months at gatherings of one sort or another. In conversations with them, we learn which articles in the paper they find most useful and interesting and what they would like to see discussed. This knowledge we add to that we receive from notes from other readers. We try to incorporate these suggestions and wants into the paper. We must be succeeding for our readership is going up, but we do dream of the month when it would double. To realize this dream of reaching new people with your suggestions we need to have you subscribe for them — children, relatives, friends, acquaintances, your local library and local parish packet plan. We are convinced that with your continued support in this effort, we will make an even greater increase in readership next year.

We were discussing old times with an acquaintance. As we strolled through the path in the woods, the sound of church bells wafted from a little village a few miles away. It brought to mind how much the church bells were a part of our lives. They rang at 6 in the morning to let people know it was time to go to work. Many of them had no alarm clocks. They rang to let us know that someone had died in the parish and we should say a prayer for their soul. They rang in the evening telling the children it was time to go in for supper, and they rang for church services — the first bell telling us we had ten minutes before services started, then the bell rang to tell us the services were starting and they rang at the consecration so that those unable to attend church service would pause and say a prayer. In many other ways, we were reminded of the church as being important in so many ways to our lives. Every November they tolled 11 times at 11 a.m. for the Armistice was signed the 11th month, the 11th day at 11 a.m. Everyone was reminded to pause for awhile to show respect to those who lost their lives in the "big war." Yes, times have changed.

We are starting a series of short articles on Galicia. It seems that a series of events have converged making us aware of this area. Most of the parishes in this country and in Canada of the Slavic heritage were organized by people from this area. We received many requests for information concerning this area from progenitors of these pioneers of Orthodoxy in this country. We hope that the short articles will answer some of the questions.

"Do not remove the ancient landmark which your fathers have set." Proverbs 28 22:28.

God Be With You.

Father and Matushka Stroyen

•An Army of Angels

changel, equal or perhaps superior to Michael.

Also angels are the cherubim and seraphims. We sing the "Cherubim Song" at each Divine Liturgy. Why are these two ranks of angels so important to the Liturgy? The cherubim dwell beside the throne of God and act as guards to the most high place. They also guarded the Tree of Life in Eden and the Tabernacle in the wilderness. The seraphim, on the other hand, had the ministry to praise God in heaven.

Angels are present around us at all times whether we are aware of them or not. Do they still do things like speak to people the way Gabriel spoke to Mary at the Annunciation? Maybe not as dramatically — but what about when you wake up on time when the alarm failed to ring ... or when you say the right thing to someone who needs a boost ... or when you make the right choice in a difficult moment ... or when you avoid temptation? Might not angels be on hand in those moments to help out?

Angels are given to us to help us in our earthly struggles and, at the time of death, an angel will be there to comfort us, and to give us peace and joy in that critical hour. There are many prayers in the Service of the Parting of the Soul From the Body, which teach about the angel's help at this time. In one prayer we ask: "To the holy and honorable arms of the Holy Angels transfer me O Lady; that covered with their wings I behold not the ignominious and revolting and gloomy forms of devils."

No matter how we envision them — angels exist.



THE FIRST HOLIDAY

Thanksgiving is the first American holiday which many of our immigrants observed. It was a day off from work which was often "backbreaking." They didn't quite know how to celebrate this wonderful day in a wonderful country; but celebrate it they would because they had so much to be thankful for. They usually puttered around the yard in the morning while the chicken was roasting in the oven. Dinner was early noon. Everyone washed up and put on clean clothes much as they did for the Christmas Eve Supper. When they gathered around the dining room table, which was more often used to do homework than to dine, they stood while they sang the Otche Nash — Our Father. This was one of the few times when the whole family ate at the same time because working hours were long and the children usually ate earlier than the working adults. This national holiday was observed as a day off from work but it had a quiet, meditative atmosphere. What a first step of integration! A day to thank God.

Arguing about religion is much easier than practicing it.

MISSION FUND

The Bible tells us not to hide the Light but to put it on a pedestal so that its rays travel a greater distance so that more can see it. This is a lesson for us. We should not hide the truths we find in the Orthodox Church but through mission work we must help for the light to be seen. Helping are: Mary Kolotila, Helen Wartonick, Martha Handerahan, Peter Shakula, Phyllis Loppe, Gennday Platoff, M.D. and Donya Platoff, Ann Worobey, Ann M. Sefscik, Anonymous (3), Ann DiCicco, Charles A. Nicholson, Mary Petras, Ethel Watlock, Olga Disko, Carolyn Herman, Ann Smerechnak and V. Rev. Peter Pritza.



Many people no longer make all the traditional dishes for their Thanksgiving dinner. This may be due to dietary restrictions or because there are fewer people at the dinner table. This month, I share with you a recipe for Dessert Table Tarts. Making only one recipe of these very easy tarts will have people oohing and aahing if you decorate them with various toppings. Use your artistic talents!

Dessert Table Tarts

8 oz. cream cheese
¼ tsp. cornstarch
1 egg
¼ cup sugar
½ tsp. vanilla
"Nilla" or vanilla wafers
various toppings

Bring cream cheese to room temperature. Add cornstarch, beaten egg, sugar and vanilla. Beat well until smooth. Fill muffin tins with 2 or 2½ inch paper baking cups. Place one wafer into each cup. Add ½ tablespoon (about) of cream cheese mix over wafer in each cup. Bake in 350 oven for 10 min. Cool. Before serving decorate tops with cherry pie filling, pineapple filling, melted chocolate, butterscotch topping, raspberry jam, etc. You may add whipped topping, sprinkles, etc. The more variety — the better.

•Sunday Is Gone

to be at the Divine Liturgy on Sundays and Holy Days and to refrain from unnecessary work on these days and to know what God demands of us.

Our sick society needs the quietness engendered in a day kept holy. Our society and we individually need the therapy of the silence and quietness that flow from a day kept holy, really holy. A day when our thoughts are of God. A day that is so different from other days that it could make us different in our relationship to God and to our fellow man.

Whatever happened to your Sunday?



NOVEMBER 1993

1 Col 2:13-20
2 2:20-3:3
3 3:17-4:1
4 4:2-9
5 4:10-18
6 2 Cor 5:1-10
7 Gal 6:11-18 - Sunday
8 Heb 2:2-10
9 1 Thess 1:6-10
10 2:1-8
11 2:9-14
12 2:14-19
13 Heb 7:26-8:2
14 Eph 2:4-10 - Sunday
15 1 Thess 2:20-3:8
16 1 Cor 4:9-16
17 1Thess 4:1-12
18 5:1-8
19 5:9-13, 24-28
20 2 Cor 11:1-6
21 Heb 9:1-7 - Sunday
22 2 Thess 1:1-10
23 1:10-2:2
24 Eph 6:10-17
25 2 Thess 2:13-3:5
26 3:6-18
27 Gal 1:3-10
28 Eph 4:1-6 - Sunday
29 1 Tim 1:1-7
30 1 Cor 4:9-16

BIBLE STUDY

In 1 Timothy 4:7 we read: "Refuse profane and old wive's fables, and exercise thyself rather unto godliness."

It seems that almost everyone is jogging, walking or working out. They watch their diets and are up on the latest food which is bad for you. Cholesterol, red meat, butter, and fish, chicken and vegetarian are common topics of conversation.

Few deny that daily exercise, plenty of rest and proper diet are essential to develop a strong, healthy diet body. But should this be the only concern?

St. Paul, the spiritual giant and champion of Christianity, felt the same discipline necessary in building a strong and healthy body was needed to build a strong and robust spiritual life. Therefore, he advised his young convert, Timothy "exercise yourself rather to godliness."

Why was this letter of advice necessary to send to Timothy? Because news of harmful fables and gossip in Timothy's church at Ephesus had reached St. Paul. Some members of the young church were teaching falsely that not marrying, withdrawing from the world and abstaining from certain food was the only way to salvation.

This troubled Paul, and he wrote to Timothy asking him to shun and fight this evil which he denounced as nonsense.

Paul wrote: "Godliness is profitable unto all things." To have godliness in "all things" requires discipline. Therefore, Paul urged Timothy to keep training and develop the dedicated athlete's attitude toward keeping fit for the life to which he is committed. This is the only way to be ready to meet all of life's challenges and demands and possess "promise of the life that now is and of that which is to come." (1 Tim 4:8)

Throughout our earthly life, mental alertness and spiritual enthusiasm are clearly related to our physical well-being. Therefore, we need a healthy attitude toward the total life — physical, mental, and spiritual — and the discipline of a daily routine. This discipline must include not only daily physical exercise, plenty of rest and a proper diet but allotting time for private devotions, Bible and religious study and public worship and meditation.

The more you grow up the less you blow up.

CHUCKLES

Heard at an "R" Club meeting: I'm on a seafood diet — I see food and I eat it!

How do you know when you've reached middle age? When you get up in the morning and hear the "snap, crackle, and pop" **before** you get to the breakfast table.

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